

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

June 2022

Issue 12

Cover Page



The cover page of June 2022 issue of Vedanta Sandesh is a classic & beautiful photo of the cinnamon variety of the Indian Paradise Flycatcher (Male). Its scientific name is *Terpsiphone paradisi*. These are extremely beautiful birds and indeed look like out of this world, directly from paradise.

Indian Paradise Flycatcher is found all over the country. It is a graceful looking flycatcher, the adult male sports a long ribbon-like tail. The males occur in two color morphs - cinnamon and white. Both color morphs sport a glossy bluish black head with blue ring around the eye. Females are cinnamon above with a grayish throat, a shorter tail, and they lack the male's blue eye ring. They make short aerial sallies after insects, usually returning to the same perch. Chiefly found in wooded habitats.

IPFC is the state bird of MP. This photograph was obviously clicked by some avid and nature-lover birder and posted on Facebook. It is indeed a vibhooti of God, whose sighting is an awesome experience.

Om Tat Sat

S T A N D A R D S



Vedanta Sandesh

June 2022



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Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

June 2022 : Year 27 / Issue 12



Published by


Vedanta Mission

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

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मन्दमध्यमरूपापि
वैराग्येण शमादिना।
प्रसादेन गुरो सेयं
प्रवृद्धा सूयते फलम्।।

Even if the longing for liberation is not so intense, but is of low or moderate kind, still this also can bear fruit through the grace of the Guru, and qualities like detachment & calmness of mind etc.

Vivekachoodamani - 28





Message from Poojya Guruji

HOLISTIC LIVING

Fragmented Life :

What is common between failures, stress, grief, dejection, sorrow, insecurities, incapacity to understand and deeply feel, incapacity to meditate properly or realize self effortlessly & easily - well, to cut the long story short, they all are fall out of an unintelligent and fragmented style of living. Failures & sorrows are not because of fate or Gods, but just because of our unintelligent & fragmented



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mind & living. The inter-personal conflicts in relationships, clashes in the society or wars in between countries are all obviously fallout of fragmented & adamant perceptions. All these conflicts make the lives of all concerned and also unconnected a hell. Many a times because of adamancy there is arrogance and insensitivity - resulting in violence. In the process such a violent, selfish, arrogant person or society can even destroy & denigrate our lovely planet on the whole. It is thus extremely important that everyone needs to learn the right art of living - which is unfragmented & holistic.

“ Failures & sorrows are not because of fate or Gods, but just our unintelligent & fragmented living.. ”

What is Holistic Living?

So the obvious question is - What is after all a holistic & healthy art of living? Holistic living im-



Holistic Living

plies 'living fully'. We have various faculties, but we are never taught the art of living using all of them, and thus, there is someone who uses the heart more and the other maybe doesn't

“Holistic Living is the art of living fully - using all our faculties at every moment.”

use anything deliberately & consciously and so on. A healthy living, on the other hand, is obviously to live in a lively, dynamic & enthusiastic way. So a holistic & healthy way of living is to live life to the fullest, irrespective of the challenges around. Most of the people just live or rather flow on as per their conditionings and as a result, deep down there is always status quo. To live as per your likes & dislikes is really speaking no living, it is just a mechanical or programmed living. Notions about oneself,



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and the source of happiness are most of the time all hearsay, not validated by wise & intelligent people of the world. Such people are as though brain-washed. What the ignorant and at times stupid people do is just thoughtlessly emulated. This is not living fully & intelligently.

“To live as per your likes & dislikes is really speaking no living, it is just a programmed living.”

Seven Points to live Holistically

Let me shorten the steps of living holistically with an acronym - BMHTNRM.

Let us see what each alphabet means:

1. Blessedness:

One of the most important point of living a positive life is not to begin your innings with a sense of insecurity & lack. This deep rooted sense of



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lack & want is what apornata is all about. This is the seed of selfishness and a life-long endless seeking. All our thoughts and acts get corrupted with this single notion. If you really wish to lead a positive & holistic life - begin your day & life with blessedness. Open your eyes and 'see' as to how blessed you are. A human life. awesome faculties, a portable super-computer on your shoulders, with all the multi-media tools - camera, microphone, speakers and what not, profound memory, mind-boggling processor. Battery which get recharged just by taking a good rest - and you are again good to go. Look at the field of your experiences - an unimaginably beautiful world & cosmos. A delicately balanced eco-system which runs

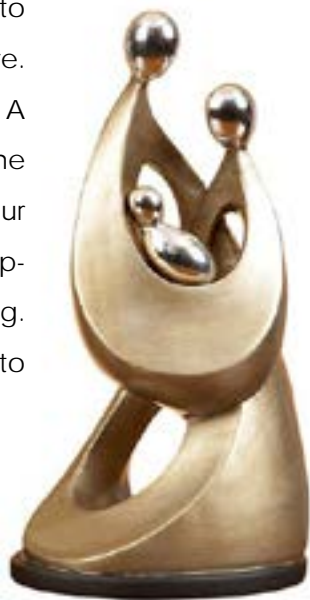
“If you really wish to lead a positive & holistic life - begin your day & life with blessedness.”



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the world as though on auto mode. If we are really available to see the things as they are then definitely we become poets who tirelessly keep on singing about its beauty in umpteen ways. We have five sense organs and five windows to see their objects. Such is the beauty of the world we live in that many people keep on the spree of endless gratifications. If we see & appreciate all this then can we ever start our lives in a pathetic way. It is all a matter of truly opening our eyes.

To begin, just look at your body & mind - to realize how unimaginably blessed we all are. Look at how awesome the physical body is. A life-long gift from the creator. The body has the potential of living for a century. Look at your body parts. The heart, which keeps on pumping for a hundred years without any charging. It pumps blood all over through its network to



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the smallest part of your body. The brain with all its nerves, helps us get sensations and also computes the data stored within. The liver, it not only is a store house of energy providing food, but also processes them. Sugar is converted to energy to that the body can function properly. Look at your lungs - they take-in good fresh air and exhale the impure air. All done continuously, so that we can live & experience. Awesome. Look at our Kidney, they are our filtration plants. Excess salt, sugar and other materials are thrown out. Stomach, another awesome organ, take in food and it processes it and extricates worthwhile material. All these organs seem to have an intelligence in them to function properly. Mind you all these organs are so precious that God-forbid, if we

“To begin just look at your Body & Mind - to realize how unimaginably blessed we all are.”



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ever need to get a replacement, then we know how costly all these things are. We are not given any spare parts, so taking care of our body and their various parts is our responsibility. We can go on & on to appreciate how fortunate and blessed we are. Come to think of it, the creator has assured that all the beings are easily identified. Even among humans we rarely get confused as to who is who. How lovingly he has designed our bodies. He has even blessed us to reproduce our species and that also extremely lovingly, as lovingly as he has created us.

“Seeing the world, its eco-system, the weather cycle, the five elements - results in just one thing - profound blessedness”

Seeing the world, its eco-system, the weather cycle, the five elements - results in just one thing - profound blessedness. That is how the



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life of every person should begin. Selfishness is because of absence of blessedness. So we have two options - either to start our lives with pity, pettiness and selfishness, or with awesome blessedness. One who opts for the latter is the person who lives his / her life positively and fully - holistically. So this was the meaning of the first alphabet - 'B'.

“What we do is one thing, why we do is another. This is what motivation is all about. Check out your’s.**”**

2. Motivation :

This brings us to the second alphabet - 'M'. It stands for motivation. What we do is one thing, 'why' we do what we do is another. This is what motivation is all about. What motivates us to work. It doesn't matter too much as what is the field of your work. It can be anything, but what matters more is the motivation with which we

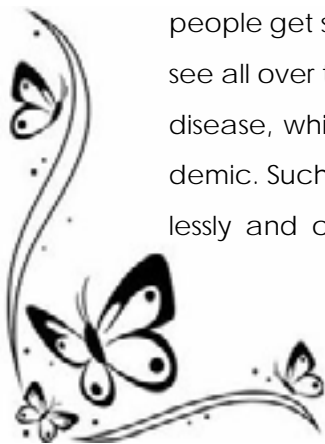


Holistic Living

work. Broadly speaking it is of two kinds - selfish & selfless. Selfish motivation is because deep-down I am incomplete and insecure, while the selfless means that I am already being taken care of, and whatever I am the child of divinity. So I can afford to go around empty handed, and still we get the air, the water, the food everything - as all the beings in the world get. Selfishness is indeed out of ignorance.

“Motivation can broadly be either selfish or selfless. It you begin with blessedness - it is bound to be selfless.”

Look at the life led with selfishness. It is fear & anxiety all the way. Only such small & lonely people get stressed & worried. That is what we see all over the world. Stress is such a rampant disease, which has taken the form of an epidemic. Such a pity. Such people loot thoughtlessly and create imbalances in the world -



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which brings all sort of wars and anger. On the other hand look at the person feeling blessed. Their motivation is love. Love is the best motivation. Be motivated to live & act out of love. Love is not a particular action or sensual gratification, but a deep-rooted prayerful feeling for the well-being of all.

“Blessedness is for the mind, and good health is for the body.”

Our field or work is the way in which we would like to serve all. Whatever your basic drive & propensity is - it can be a way to bring about a difference in the lives of all around you. Our masters looked at this as a grand Yagna going on, in which we offer our oblations for the well-being of all. Try to sincerely love someone in life, and you will realize that you are taken care of by all - from the core of their heart. Even if someone cannot reciprocate, still it doesn't matter. In fact such people need more love.



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When even birds & animals can reciprocate why we humans can't.

“Take care of your health holistically - have an intelligent mix of aerobics, weights and yoga.”

3. Health :

Next comes 'H'. It stands for Health. As seen above, we have an awesome body & mind equipment. We require some basic care of them so that they remain healthy. If blessedness is for the mind, good health is for the body. Regular exercises - aerobics, weights or yogic. Have an intelligent mix of all. Always take the holistic way. Earlier humans were living in forests, at that time all the necessary exercises were naturally done, but now with too much of comforts, we sit & sit for hours, and thus ignore of health. So it is important to now make this as a Nitya Karma. Remember, when we got the body, we did not get any spare



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parts. So just as we take care of our car or bikes properly, so also we need to be doubly responsible for our body & mind.

Our personality is a five layered system. The

“Total health is the well-being of all the five layers of our personality.”

Taittiriya Upanishad of the Yajur Veda - calls these five layers of our personality as Panch Koshas. Total health is the well-being of all layers of our personality. The first is called the Annamaya Kosha - the physical & perceptible dimension of our personality. It is our physical body. Deeper than this is the Pranamaya Kosha, the energy level taking care of all the physiological activities. It is very powerful. Yogis do Pranayama to make optimum use of this potential. Then comes the third layer of our personality. It is called Manomaya Kosha, where we have



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all the thoughts, desires and emotions. We all are conscious of this layer of our personality. This is also very powerful, that it can make or break a person's life. Be conscious of this layer of your personality and not only appreciate it but learn to make it healthy and positive. Then comes yet another layer of our personality - it is called Vigyanmaya Kosha. This comprises of our intellect, and is like the boss of our mind. The boss stays behind the screen, in his office. He plans and gives direction to all. We rarely even see our big bosses, yet we know that it is their plans and priorities which runs the show. All our fundamental priorities, convictions and even identity is created here. The philosopher in us lies here. Finally there is the fifth layer called Anandmaya Kosha. Ideally everything should be driven by love & joy, but most of the time, when people are not taught the truth of life, we do not experience joy in us and rather



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live to get more & more Anand. It is the basic driver. When you see the life positively, then Anandmaya kosha gets activated and all our actions are our of love & joy - that's a peep into the awesome Anandmaya Kosha.

“**F**ood is another extremely important thing for our good health. Don't make your stomach a trash can or a burial ground. lonely.”

So health is not merely about your weight & sugar etc., but is a holistic well-being of all the layers of your personality. Bhagwad Gita calls then our dress. Wear it with dignity & elan in a blessed way. After all it is a gift we got one fine day from our awesome creator.



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Another important aspect to keep good health is our food. Eat wisely. Eat intelligently. Do enjoy your food. Make eating an event where we focus fully on food. Food is a giver of life. Eat what is called as a Sattwic food - which is fresh & balanced. Such food can also be tasty & delicious. Eat to live and not vice versa. Always eat vegetarian food. Don't make your stomach a trash can or a burial ground. Eat only when hungry. Hunger is seen as the manifestation of Jathara Agni. Food offered in Jathara Agni is easily digested and does not bring diseases. Ideally just eat twice a day, and opt for 16-8 system of eating. It is a healthy way of living.

4. Time :

Next is 'T' which stands for Time. Life is in the realm of Time & Space. The world and our existence all exist in this domain. Time is three di-



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mensional - there is past, present and future. Past means we have the capacity to look back; future is all about the capacity to project & imagine about what could possibly come; and there is this present - the now, the real living moment. While superficially time seems to have three dimensions, but really speaking the present alone 'is' - it alone is the living thing. Past is basically that which was present earlier, and future is all that which can one day manifest as our present. So that which matters is

“Time appears to be three-dimensional - past, present & future, but really speaking, the ‘present’ alone is the living thing.”

present alone. No wonder the ‘now’ moment is called a present. A real present of God to all of us. However, due to the absence of real life education, we are rarely taught the impor-



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tance of present. One should definitely learn from our past, or even from the experiences of others; we should definitely project a great future, but having done all that we need to finally learn to thoroughly & fully live - in the present moment.

One who truly appreciates the liveliness & vibrancy of this 'present' moment, feels it in all its entirety & beauty, then during those moments the time as though stops. There is no thought of past or anxiety of future. As far as our awareness goes there is awareness of just the present moment. Those who can live in the present moment fully alone live holistically, while others live with a divided & fragmented mind - worried either



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about that which is dead & gone, or worried about that which is yet to come. All the anxieties and regrets come to those who live excessively in the past or future. So relax, and learn to live in this present moment. It is something to be learnt so that we can truly live, live fully.

5. Nature :

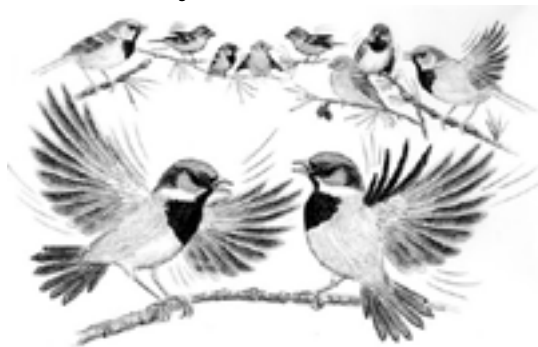
We are part of nature. Nature or prakriti is the creation or rather an awesome artwork of God. Looking at our lives we had seen how awesome our life is. Our own life is just a miniscule of what nature is all about. Being in the midst of pure untainted and pure nature brings all kinds of well-being in our body & mind. It sharpens our senses & responses. So

“Nature or prakriti is the creation or rather an awesome artwork of God.”



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make it a point to go to the forests off & on. Try to be in the forest all alone - as far as possible. Remember all our pilgrim centres were deep in the forests or mountains. This was the way of our great ancestors assured that we keep in the touch with the world as made by God. Remember, cities are places made by man, and forests are places made by God. It is a tough life, but remember there is a mutual co-existence of all. It is a home for so many, and all our happy & healthy. No animal wishes to come to the polluted cities. unless extremely necessary. This also is when some humans come and plunder the forests and deny the denizens of the forests their very habitat.



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Regularly go the forests, and you shall be blessed not only with fresh air and water, but everything else too which is worthwhile.

6. Relationships :

Man is a social being, so we need to learn to lovingly live with all. We are all different and also unique. This means that what one can do the other cannot. So we need to respect all and learn to co-exist. Lets take the example of man & women. Both are unique manifestations, and God has assured that we keep aside any possible arrogance that you can live without the other. There was a time when both men & women folks were equally respected,

“**F**amily is very important. Living nicely in this small world is a training ground to learn to live equally lovingly in the big world - given to all of us by God. ”



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but ignorance & arrogances of the people created an imbalance. This should be rectified for a healthy society. Do see your uniqueness but also see that you cannot live in the world without the active cooperation of others.

Talking about relationships, our family is a very important component. It's the starting point. That is where we are born & brought up, so have a heartfelt gratitude towards your parents and other family members, yet don't constrict your view and think of remaining in this small world forever. Right education is all about learning to ultimately be a part of the big one world which God has given us. The animals, birds the rivers - all are part of our family & life. The different people, the trees the mountains - that's our real home and everyone is contributing their vee-bit to make the world a better place. The Red-Indians also



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lived this way, and they were very wise ones. So let your initial small home with all its people be a learning ground to learn to live in the real home provided by God.

7. Meditation :

Finally, to live fully & holistically we need to imbibe this vision of life deeply. For this do a daily meditation, wherein we need to learn few important things. HL Meditation is not about being thoughtless, but about being deeply entrenched in positive & magnanimous thoughts. There are three objectives of a HL Meditation:

- a. Learning to live using all our faculties
- b. Learning to live with heartfelt awareness of the existence of one omniscient & omnipotent divinity. Don't be a God-fearing person (unless you are doing something very evil & wrong), be rather a God-loving person. He is your original father & mother



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and has blessed us with this human life and this awesome world - completely freely. Just have thankfulness & heartfelt gratitude.

- c. Consider yourself a 'part' of one 'whole'. Call it cosmos or its master called God. You, me or for that matter anything in the world is never apart from Him. If that be so, there cannot & should not be an insecurity & loneliness. Learn to live a connected life. Practice that and give up all isolation and pettiness, which will result only in either arrogance or in baseless complexes.

“HL Meditation is not about being thoughtless, but being deeply entrenched in positive & magnanimous thoughts.”

- Make this awareness an intrinsic part of your personality. Do this particular meditation daily. If we do not have this vision & conviction then we will opt just for the opposite which will be just a disaster.



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That is how we live a healthy & holistic life. Resolve to do it. Say to yourself - I can and I will.

So coming back to our acronyms. This is what they mean :

- In English : BMHTNRM stands for - Blessedness / Motivation / Health / Time / Nature / Relationships / Meditation.

- In Hindi : We have a different acronym - आप्रससप्रसध्या (APSSPSD), which stands for - Aas-hirwad / Prerna / Swasthya / Samay / Prakriti / Sambandh / Dhyan.

Blessings & Best Wishes,

Om Tat Sat





SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 33 : -

पूणात्मा सुसमीक्ष्यताम्।

'I' am poorna.

See this fact nicely.

SADHANA PANCHAKAM



angati:

Connecting this sutra with the previous steps the Acharya says having absorbed your chitta, which is the mind and intellect in an integrated manner, revel in the Supreme Brahman. This revelation is that state of Samadhi where one awakens into the state of Bliss. A state of pure existence and self-effulgence state of joy. But, here in this sutra the Acharya also warns us about a very promi-



Sadhana Panchakam

ment obstacle which one faces in the state of meditation as one awakens and glides into blissful awakening. This dosha or obstacle is called 'Rasaswadan' which is a sense of enjoyership of the blissful self.

“*R*asaswadan' is a sense of enjoyership of the blissfulness.”

Main Article:

It was for this awakening and abidance in the Blissful nature of the Self that one has traversed this entire journey of various steps. Having negated the Jiva by seeing its illusory nature one awakens in a joyful state of existence. This state of bliss or 'poornata' is not separate from 'Me'. I alone am the Self-effulgent blissful Self. As one glides into this awakening or state of samadhi there are full chances of the enjoyer creeping in quietly. Thus the ancient understanding of our Rishis gives us a warning sign so that one does not fall prey to this subtle sense of enjoyership or 'Rasaswadan'.



Sadhana Panchakam

The Scriptures reveal that whenever there is a situation of experiencing joy, in this case, enjoying this blissful state then there will be a fragmented state of an enjoyer, object of enjoyment and the experience of joy. I will be an enjoyer of Anand and that anand will again be like an object other than 'Me'. Whereas the fact is that I am of the nature of 'Anand' itself. I am not an experienter of Anand. When-

“Anand is experienced objectively it becomes limited in time.”

ever anand or joy is experienced it undoubtedly implies that the experienter is separate from the object of experience or Anand. And under all circumstances be it worldly experience or the state of samadhi whenever Anand is experienced objectively it becomes limited in time. It is temporary. Then in such



Sadhana Panchakam

a case each time I want to awaken into that state of anand then I will have to be dependent on the state of samadhi. Such bliss will last as long as one is samadhi. I will not be of the nature of ananda but I will be an experiencer of ananda. The triputi of an enjoyer, object of joy and the experience of enjoyment will continue to exist. This clearly means that the Jiva has not been negated and all such experiences are still a matter of importance.

“To realize ‘I am that bliss’, is to transcend the duality of subject & object.”

What then is the approach? The Acharya says-Poornatma susameekshyaam. See this state of Bliss very nicely (Sushtu eekshyaam). Do not enjoy it. Have a deep insight into the secrets of this blissful state. When one is a seer of this blissful state there will be no fragmentation of an enjoyer and object of enjoyment. Thus there will be no existence of a



Sadhana Panchakam

limited being. Otherwise, we will continue to be limited seekers. who desires bliss. I am enjoying this state of ananda in samadhi. Earlier I was seeking joy in petty things outside now I seeking a more divine joy in the state of samadhi. So, It's my choice either I awaken into the secrets of ananda or become an enjoyer of such a blissful state of existence.

Therefore do not be an enjoyer of poornaatma. Even then you will revel in a state of bliss.

When one sees this state of bliss nicely then everything extraneous will lose its importance and the Self alone remains. This self-effulgent blissful self. This is the process of negation.

But here negation does not imply that physically everything loses its practical significance.



Sadhana Panchakam

Physical perception does not imply negation. The awakening in the fact that I alone am the substratum of all that exists. Everything is born of my Maya and is functioning in my presence. It is a play of my own imagination. Seeing in this manner is negation. Not physical non-perception.

So, to be able to see this fact in the state samadhi one is saved from the subtle veil of enjoyment. Thus, Poornaatma susameekshyataam.



Mail from Poojya Guruji

Jin Khoja tin payiya



MAIL FORM POOJYA GURUJI

Hari Om.

The recent HL Camp was very satisfying and also different. The active participation of the campers to serve everyone in whatever capacity they could was a nice, pleasant & homely experience. The presentation by all, including the youngest one was like the proverbial icing on the cake.

“If you think you know, then thy shall never know anything new.”



Mail from Poojya Guruji

However, as you know there were a few disappointment too. There were some who were too conditioned that they could not listen with an open mind and thus unfortunately went back without any benefit, while everyone else were bubbling with joy & blessedness. They heard but did not listen intently and were thus not benefitted. What is required to get some new knowledge is a profound humility & inquisitiveness. If at all one is not benefitting then one should re-visit their motivation as to why even the need to attend any camp, so that at the end of the day you don't have to say that I did not understand anything. In

Bhagwad Gita, Bhagwan says that one should go to a Guru, humbly serve, and then 'request' for knowledge.

There is a saying that 'If you think that you know then thy shall never know anything new.' The mind of some people is closed.



Mail from Poojya Guruji

If someone has the notion that whatever they are at present is good enough, then obviously no learning shall ever take place. Remember, all shastras & samvad begin with a question. That is why there has to be profound & sincere humility, jigyasa & sharanagati towards guru and shastras - simply because whatever we know is not good enough.

“If someone has the notion that whatever they are at present is good enough, then obviously no learning shall ever take place.”

Listening intently and with an open mind is a great quality & a sadhana by itself. Think why is it that one person can understand while the other does not. Obviously, one is listening fully, while the other has a load of notions that he/she already knows all that which needs to be known. This hampers full availability & openness. This half-baked availability is what fragmented thinking is all about. Holistic Living is all about living fully with an open mind, where not



Mail from Poojya Guruji

only Guru's can effectively communicate, but every situation too keeps on revealing various aspects of hitherto unknown aspects of life. As the saying goes - Jin Khoja tin payiya. Khoj has to be there with profound humility. A humility borne out of realization of one's ignorance.

Hope you appreciate the importance of such intense inquisitiveness, humility, full availability and followed by hard work and if required samvad to handle doubts. That alone is what proper healthy living is all about. What is so difficult in this proposition of HL - coming down to us so lovingly from our great masters & teachers. I am sure you now get an idea as to what HL is all about. I am writing all this is for your benefit alone. I care for you and sincerely wish that you get truly benefitted.

Lots of love & om



VIBHOOTI DARSHAN





Gita Reflections

Gita Ch. 5 Sloka 11

Swamini Samatananda

Gita Reflections

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वा आत्मशुद्धये ॥

(Gita Ch 5 / Shloka 11)

Giving up attachment, karma yogis act purely, with the body, mind, intellect and by the senses, but without any attachments - for the purification of the mind.

(Gita Ch 5/ Shloka 11)



GITA REFLECTIONS

 angati:

Action is the very signature of life. Life expresses itself through action. A person who succumbs to death is no more available to respond to anything or perform any action. But at the same time, the potential of action is like walking on a double-edged sword. When action is performed with the attitude of worship it becomes a blessing to bring



Gita Reflections

about an integrated, selfless, joyful, and subtle personality, tuned to God. Such an art of action not only brings about worldly welfare but also brings about a mind that is pure and subtle to dive into the subtle depths of spiritual knowledge. In the Geeta Bhagwan Sri Krishna reveals the significance of 'Action' in life wherein He says that freedom from action is not possible without swimming in the waters of dynamic action, sailing through the highs and lows of situations, toiling and sweating in the midst of grim and challenges, retaining a balance in and through actions and the fruits of actions.

“Karma is like walking on a double-edged sword - it can either make us or even break us.”

In the following sloka from Geeta Chapter 5, Sri Krishna gives a very clear discrimina-



Gita Reflections

tive understanding of how a Karmayogi performs actions and what is the blessings received by performing actions in a particular manner.



Kaayena manasa buddhya:

Actions are executed by our senses, body, mind and intellect together.

This applies to a yogi or any worldly person who has no initial understanding of Karmayoga—the divine art of action. Yet there is a world of a difference in the attitude toward performing actions between a Karmayogi and an ordinary person who has no Viveka of yogic art of action. The difference in attitude is that of turning action into a devotional offering by detaching oneself from all attachments towards the fruit of action

“**A**ctions are executed by our senses, body, mind and intellect together.”



Gita Reflections

and attachment to the sense of doership as well. Thus Sri Krishna says-

Yoginah karma kurvanti sangam tyaktva:

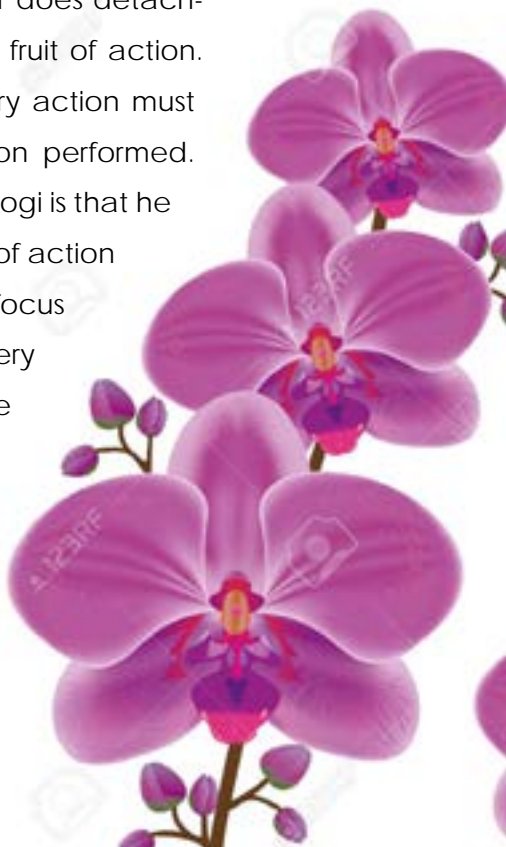
A Karma Yogi performs actions which is in sync with the totality, with Ishvara as the nucleus of all his actions. In the words of the Geeta, it is an action performed with an attitude of 'Ishvar arpan buddhi'. Commonly an ignorant person performs actions where the nucleus of all actions is one's individuality. One's likes and dislikes, one's attachment to the fruit of action and ego with a sense of doership. But here the very inspiration to act begins with a divine identity of seeing the Self as an ambassador of Ishvara, by seeing one's self as a part of the cosmic creation and doing that which the Lord has made me for. Recognizing one's inclination in the

“A Karma Yogi performs actions which is in sync with the totality, with Ishvara as the nucleus of all his actions.”



Gita Reflections

field of action is recognizing what Ishvara has made me for. Recognizing my role in the cosmic play of the Lord and then doing one's best without any attachment to the fruit of action. The interesting thing is that even though a karma yogi performs actions with detachment, he is not a person without an inspired goal and neither does detachment mean that there is no fruit of action. That is logically absurd. Every action must end in the fruit of the action performed. Yet, the beauty of a karma yogi is that he is not obsessed with the fruit of action to the extent that he loses focus on the performance of the very action. A yogi's actions are an expression of his love and joy towards the opportunity that the Lord has bestowed upon him. Every



Gita Reflections

action is a joyful expression of devotion and faith towards Ishvara. He lives in the present moment, works with an integrated body, mind and intellect, and all his actions are a play of conscious deliberate effort. In such a case when an action is performed with this divine and positive attitude, the fruit of action is bound to be good as well. And in the case at all there is a failure, despite the best of efforts, even then a yogi sees it as an opportunity to learn, thus making it a blessing for himself. A Karma Yogi sees everyone be it human beings, animals, birds, trees, rivers and mountains, everything as a form of Ishvara. His vision has expanded from being individualistic to cosmic. In the end of the whatever is achieved thus is a Prasada of the Lord Himself. Thus there is no regret, guilt, or dissatisfaction. Only a humble and joyful embrace of the Lord's blessings in every



Gita Reflections

situation. Thus, we see an attitude that makes each action a divine offering of worship.

Aatma shuddhaye:

A Karma Yogi does not perform actions just to get some impermanent fruits of the world, but more so to purify & beautify his / her mind.

A yogi performs actions 'Atma shuddhaye' i.e. to bring about purity of the mind. Every challenge invokes greater alertness, intelligence and sensitivity. An ignorant individual Jeeva is sullied by impurities such as likes-dislikes, fragmentation and attachments. All such impurities are cleansed by performing actions with an attitude of 'Karma Yoga', thus bringing about a pure mind that is subtle, integrat-



Gita Reflections

ed, peaceful, and selfless. This is the biggest blessing of the field of Karma.

This art of living is the 'Holistic Art of Living' as revealed by Bhagwan Sri Krishna and all our great masters.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
Arise O Bharata!



THE ART OF MAN MAKING

The Geeta is a scripture of man, bringing to him guidance in living a dynamic life of clean activities, fearless of his environments and circumstances. Arjuna represents man, confused and worse confounded by the tumultuous challenges and grinning circumstances crowding all around him. The Hindu answer is not to run away from the problems but to take up a stand



The Art of Man Making

on firm grounds and act intelligently with faith in oneself, faith in the world and hope for the final success and victory of man over the onslaughts of cruel nature within and without him.

History records many periodic waves of world convulsions when the good and the wicked forces seem to get fully organised to face each other. At such moments in the final clash, the good alone has won - never the wicked (satyameva jayate na anritam)

“On the war between the good & evil - good alone ultimately won. Satyameva Jayate.”

In the Mahabharata story, such a crisis is symbolically represented, when the Pandavas are made to face the organised might of the unspiritual materialistic forc-



The Art of Man Making

es-the Kauravas. Geeta is addressed to Arjuna, the commander of the forces of the Good. The final advice is "Rise - O Bharata!" (Uttishtha Bharat). At all such moments of world revolutions, the truly dynamic seekers of self-evolution should not run into caves, but must stand their ground and act rightly; that is important-act rightly. What are then the duties of a good man in such a tragic predicament? The Lord vividly explains,

*When action is renounced by Yoga, and doubts are cut asunder by knowledge, O Dhananjaya, then actions do not bind him who is thus poised in the self.

When selfish actions stinking with sensu-



The Art of Man Making

al desires are renounced in Karma Yoga-in the sublime Yagna spirit (Yogasannyast karmaanam)-all such disturbing Vasanas get eliminated. We do not merely remove negative Vasanas but by study and reflections, we positively gain in our inner understanding, in the light of which our intellectual doubts are cleared (gyan sanchhinna samshayam). Carefully please note that we have so far accomplished the removal of all negative Vasanas, and refilled the bosom with positive knowledge, that has lifted up all our doubts. When thus the mind is rendered steady for contemplation by the elimination of the Vasanas and is given a clear and

“One should remove all negative Vasanas, and fill our bosom with positive knowledge.”



The Art of Man Making

vivid understanding of the Supreme Self, it automatically turns away from the world of distractions to perceive clearly the unitary substratum Divine. He becomes “poised in the Self’ (atmavanta).

“**F**or a person who has evolved into the Higher State of Consciousness, the world and its activities cannot create any distractions.”

To such a person who has thus evolved into the Higher State of Consciousness, the world and activities in it cannot create any distractions. In short, allow our hands and legs to act in this world in the service of mankind, without our minds leaving ever the vision of the Higher - the awareness of the Supreme. Just as a musician is ever aware of the background base sound while he sings; just as a mother is ever in



The Art of Man Making



attention to her child in the cradle, even though she is engaged in her domestic activities-so too a man can stay in Yoga within, and yet act brilliantly outside. By so acting, no fresh Vasanas are produced to fetter man's inner personality.

This greater vision is clouded by our egocentric preoccupations. The ego-sense arises in us out of our "non-apprehension", of the true Self. This non-apprehension creates misapprehensions of the ego and its passions. The ignorance of the real gives us the delusions of the unreal.

For example, let us say that in the dim light of a starlit night on



The Art of Man Making

a deserted road, you see a 9-ft. tall ghost, with outstretched bony arms! You see fire shooting out of its sunken eyes, blood flow-

“Selfless actions help in vasana-purgation.”

ing from its skull-mouth. Many horrid details you see, and in the despair of fear you hurl your walking stick at it. Cling clang-Clung: a metallic sound: the ghost vision disappears - in its place now is the innocent street lamp with a fused bulb! The “non-apprehension” of the post gave you the “misapprehension” of the detailed picture of the ghost. On discovering the real post, the unreal delusion of the ghost disappears. Similarly, when the real Self is realised, the delusory ego and its endless undivine vulgarities end. Thus the Lord concludes this chapter by saying:



The Art of Man Making

*Therefore cutting down with the sword of knowledge, the doubt regarding the Self, born out of ignorance your heart, take refuge in Yoga. Arise O Bharata!

The doubts regarding the nature and existence of the Self can be ended only by the immediate and direct experience of It. This doubt makes us live entrenched in our ego and this is due to our non-apprehension of the Self. "Therefore, with the sword of direct experience cut down this doubt that has arisen from our spiritual ignorance" (tasmadagyan sambhootam hritstham gyanasinaatmanah. chhitwainam samshayam yogamaatishtho uttishtha Bharat)

With the awareness of the Presence Divine, dedicate all activities to Him and without



The Art of Man Making

ego and its passionate desires act in the Yagna spirit... This is Karma-Yoga: “take refuge in Yoga” (Yogam aatishtha).

By thus acting, our consciousness expands, our awareness becomes more and more intense, and thus “Arise from your moody confusions and lack of self-confidence to live and act as a God upon the earth O Bharata! (Uttishtha Bharat). Even un conducive environments can be rendered a blessing if only we are ready to face life problems with a true heart of faith and a spirit of dedication. If this Yoga attitude is maintained, every action in this world will release us from our existing psychological encumbrances, and we shall discover ourselves growing into unexpected dimensions both in our capacities and in our capabilities. It is the ego and



The Art of Man Making

its endless desire-prompting that chains us to be suffering pygmies that we are at this moment.

Man is supreme. The world is his field of play. World problems cannot defeat a man truly intelligent and well-disciplined in himself. Our youth must realise this and start living a life of preparedness to strive diligently and accomplish great and useful achievements for the generations to come. Actions which have not the spirit of service about them, the Sevabhava,- if the Yagna spirit is not in the community - then all activities, however, noble-looking they may be, can, in the end, bring about only sorrows and calamities.

Thus through action with the right mental attitude, Awake "Arise O Bharata !"(Uttishtha



The Art of Man Making

Bharat). This is the tireless call of the Geeta not only to the Pandava Prince of the Mahabharata but to a man at all times, in all climes, belonging to all races, religions and cultures.

The term Bharata denotes Arjuna, the descendant of the ancient King Bharat. Our country is called Bharat not merely because of this ancient King. The Rishis chose this name for its very word meaning. "Bha" in Sanskrit stands for Light, illumination, and resplendence. Hence भास्कर - sun; प्रभा light; प्रभात dawn; Bhanu-sun; etc. "Ratah" means "one who revels in". Thus Bha+ratah means "One who revels in the Light of Wisdom." This country stands for a life of dynamic activity in the clear light of true wisdom. Spiritual India, Bharat, has no bound-



The Art of Man Making

aries-she sways her divine sceptre all over the world. Wherever there be one who lives courageously in the Light of Wisdom, stretching himself to reach the Supreme, he is a Bharateeya, a true Indian. Are you a true Bharateeya? Have you the courage to live your convictions? Do you live a life of no compromises? Are you straightforward, honest and heroic enough' to reject corrupt and immoral ways? Are you constantly and silently fighting down your lower urges and vulgar passions? Do you consider the destiny of your nation and its people more sacred than your own personal safety and security? Then you are a Bharateeya. Are you awake?" - Arise, O Bharata ?".



ॐ नमो भगवते वासुदेवाय

Jivanmukta

Wandering In Himalayas

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Khocharnath - contd...

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

Not with standing all this uncleanliness that attends their form of worship, it is possible to maintain that essentially their worship is pure, because it is the outcome of simple and firm faith. It is the deep faith in their Gods and Goddesses and the rooted conviction that they cannot be propitiated except by bloody sacrifices that makes them resort to such modes of worship. Many are the simple and straight paths that will lead man to his Maker;



Jivannukta

yet if these poor people follow such heinous and crooked routes, they do so out of ignorance. They deserve our pity rather than our censure.

As we continued our journey, it began to rain heavily. But braving the high mountains, we moved forward for five or six days and reached an important village called Seemacot. The Judge of the village had been informed in advance of our visit by the Judge of Chandananath and had made every arrangement to make our stay comfortable. Our host was a pious young man, very much devoted to sadhus. Not only that, he looked a real brahmin, bright and clean. The village folk consisted of brahmins, Kshatriyas, and a low-caste people called atisudras. However, it was not easy to tell a brahmin from a sudra-so dirty were they all. In such a company, when I met one who really looked like a brahmin, my heart was filled with joy.



Jivannukta

Indeed, it is meaningless to regard a man as a brahmin simply because he was born in a brahmin family. The name denotes certain qualities whose possession makes a man a brahmin. If a person is dark, both inside and outside, how can we designate him by that honourable name? A division into castes, is based not upon the qualities set forth in the Bhagavad Geeta but based solely on birth. cannot be eternal, universal, or universally acceptable. Of course, it is wrong to overlook birth altogether, seeing the essence of culture that passes from father to son; at the same time, the fact that the basic principle of caste distinction is quality should not be forgotten or disregarded. A brahmin ought to be honoured in the measure of his brahminical qualities. Let those who insist on the importance of birth, value it



Jivannukta

as they will, but at the same time, let them not fail to examine whether a person of high birth has derived the benefit of such birth. Otherwise, the very name will become a misnomer.

We rested quite comfortably a day or two in a vacant house as the Judge's guests and then resumed our upward journey. Khochranath is about 100 or 150 miles beyond Chandananath. Half the way still lay before us. Before reaching our destination we had to climb mighty rock cliffs for five or six days. Clouds now began to gather overhead, and come down as continuous rain. Sun or rain, we proceeded along our route, regardless of discomforts. Here and there we came across rivers which we had to cross on dilapidated timber or on rope bridges which shook under our tread as we proceeded on them, warning us of danger and death.

Across several rivers there were no bridges at all; so we had to ford them. Usually, when



Jivannukta

we reached a village, we collected bhiksha, cooked it, and ate it. Sometimes we rested a little before we started on our journey again. The journey was indeed a severe penance. Personally, I did not feel the hardships and privations of the journey very much, as I was drifting like a drunkard, intoxicated with the Divine beauty of the surroundings that proclaimed the greatness and power of God.





STORY

Section

THE VARAHA AVATAR

The third avatar of Lord Vishnu is the Varaha Avatar [Varaha meaning “boar” in Sanskrit] which he took in the Satya Yuga. In this avatar Lord Vishnu incarnated as a Boar to protect the earth [Prithvi].

The Varaha avatar starts with the Doorkeepers of Lord Vishnu. Lord Vishnu lived in Vaikuntha. Vaikuntha was guarded by two gatekeepers, Jaya and Vijaya. They loved Lord Vishnu and felt honoured that they were protecting him.



The Varaha Avātar

They were many people who came to visit Lord Vishnu and it was Jaya's and Vijaya's job to allow every person who had grievance to see the Lord. They knew that Lord Vishnu's time was precious and could not be wasted.

One day Lord Brahma's four sons came to meet Lord Vishnu at his abode – Vaikunth. Since Lord Vishnu was resting at that time, the two guards named Jaya and Vijaya stopped them from entering the gates. Lord Brahma's sons were very angry and they cursed Jaya and Vijaya to be born as humans on earth. Guards pleaded them but Lord Brahma's son wouldn't listen.

Lord Vishnu after hearing some noises arrived at the spot and apologized for his guards, saying they were just doing their duty. But the curse can't be taken back saying this Lord Brahma's sons left. Lord Vishnu then addressed his guards and said that curse would be lifted



The Varaha Avātar

if you both in human forms would meet your death at my hands. The guards had no choice but to agree to this. Both the guards were born as brothers named Hiranya kashyap and Hiranyaksha.

Hiranyaksha was a great devotee of Lord Brahma. He worshiped him for years and in return Lord Brahma gave him a boon. According to the boon no God, human, Asura, devata, animal or beast would kill him. Hiranyaksha started torturing the people on earth as he was assured of his immortality. His powers grew by the day. He was such a giant that mother earth trembled when he walked and the sky cracked when he shouted.

He started harassing devtas and invaded Indra's palace. Fearing for their lives, devtas took shelter in the caves of mountain ranges of earth. To harass devtas, Hiranyaksha grabbed earth and submerged it in paatal lok. Mother Earth sank to the bottom of the ocean.



The Varaha Avatar

At this time Manu and his wife Shatarupa was ruling over earth. Seeing this Manu & his wife came to Lord Brahma, bowed and said, "Father, tell us how we may serve you & ensure our happiness in this world & the next. Where should Shatarupa and I live as Mother earth is submerged in the ocean?"

Lord Brahma became worried and thought that mother earth should be rescued. He said, "Hiranyaksha will not be destroyed by me because I have granted him a boon. Let's take help of Lord Vishnu!"

As Brahma meditated to Lord Vishnu, a tiny Boar fell from his nostrils. Wondering what that creature was, it grew and grew till it was a size of a large Mountain. It was Lord Vishnu and he said, "I will enter into the ocean to lift Mother earth out of it." He took the form of a boar to kill Hiranyaksha because while getting the boon from Lord Brahma, among all the ani-



The Varaha Avātar

mals, Hiranyaksha forgot to mention boar as an animal.

Emitting a terrifying roar, He (Lord Vishnu in the form of Boar) took one mighty leap into the air and tore the clouds with its hoofs and dived to the bed of ocean in search of Mother earth. He reached the other end of the ocean and discovered in its depths Bhoomidevi (Mother Earth).

Meanwhile Hiranyaksha rushed to the sea shore where he encountered with Varuna, Lord of the ocean, and challenged him, "O supreme Lord! O guardian of the whole sphere! Come & have battle with me." Varuna became very angry as he knew that at this moment Hiranyaksha was mightier than him so he curbed his anger and said, "I have given up fighting as I am too old. You must fight with Lord Vishnu; none but he alone would be an equal opponent for you. Go seek him out."



The Varaha Avātar

Suddenly Narad arrived there. Hiranyaksha asked him, “Do you know the whereabouts of Vishnu?” Narad told him that Lord Vishnu was in the ocean rescuing Mother Earth. Angry Hiranyaksha charged towards the ocean-bed.

Meanwhile the Boar had just dug his tusk into the ocean-bed and lifted Mother Earth onto it, and began rising towards the surface. Hiranyaksha rushed towards him with a mace in his hand saying, “You fraudulent fellow! Where are you carrying away the earth conquered by me? Stop or I’ll crush your head with this mace!”

Hiranyaksha challenged Lord Vishnu in the form of a Boar to have battle with him but Sri Vishnu ignored all his warnings and continued rising to the surface. Seeing this Hiranyaksha gave a chase, but the boar didn’t even look back.



The Varaha Avātar

Hiranyaksha said, “Wait! You impostor! I know you can defeat all with your magic power but at present you are near me and I’ll surely defeat you.” The boar escaped to put mother earth at a safe place.

To this, Hiranyaksha became very angry and shouted, “How can you run away like a coward? Return me my earth.” The earth was already frightened but seeing Hiranyaksha it began to tremble more.

Lord Vishnu in Varaha avatar brought earth over the surface of ocean and placed it gently on it’s axis and blessed her. He then turned to face Hiranyaksha. The demon threw his mace at the boar but the boar stepped aside and raised his mace. They fought for a long time with their mace.

Now Brahma warned Vishnu, “You’ve only an hour before the sunset. Destroy the demon



The Varaha Avātar

before it's dark so that he gets no opportunity to resort his black magic." Hearing Brahma's word's Hiranyaksha hurled his mace towards Lord Vishnu but the latter flung it away. Having lost the mace, Hiranyaksha began hitting out with his fists on the chest of the boar.

Lord Vishnu in Varaha avatar hit Hiranyaksha hard on his face with his fist and tossed him in the air. He fell over his head and died on the spot. Manu got his earth back and the Gods got back their heaven.

In this way Lord Vishnu in Varaha avatar slayed Hiranyaksha and saved Mother Earth from harm.



वेदान्त शिविर

८ से १२ जुलाई २०२२



१३ जुलाई
गुरुपूर्णिमा उत्सव



आध्यात्मिक शिविर
सर्विक, उत्तर, बिहार और संघ

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वेदान्त आश्रम, इन्दौर



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DON'T BE
AFRAID OF CHANGE.

YOU CAN GO ON CHANGING
THE OUTER FOR LIVES
AND
YOU WILL NEVER BE SATISFIED;
SOMETHING OR OTHER WILL
REMAIN TO BE CHANGED.
UNLESS THE INNER CHANGES,
THE OUTER CAN NEVER BE
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Published by:
Vedanta Ashram, Indore

Editor:
Swamini Samatananda Saraswati

